

THE Unexplained

MYSTERIES OF MIND SPACE & TIME

Psychic UFOs

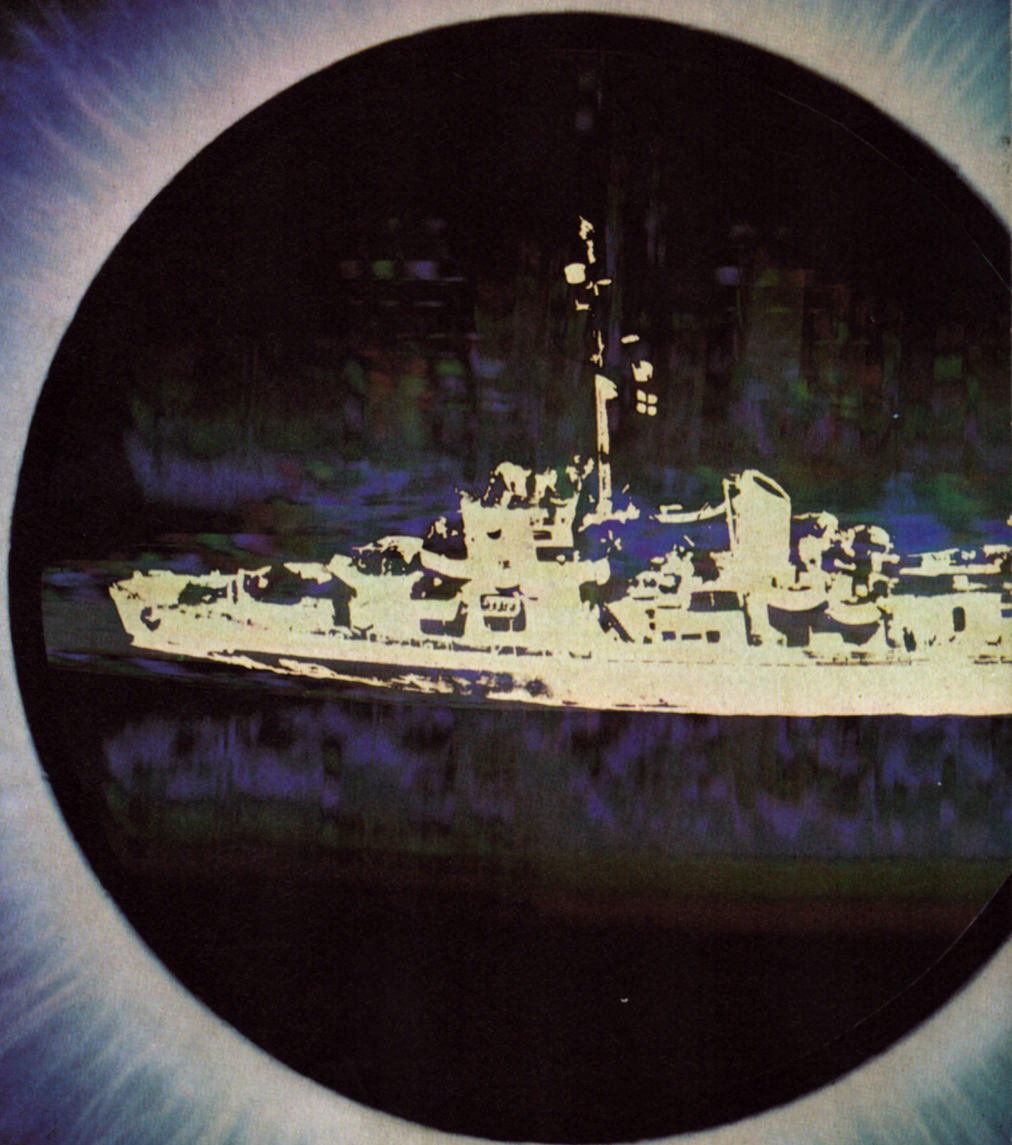
The vanishing ship

Return of the Tudors

The horror of Glamis

Velikovsky's comet

60



THE Unexplained

MYSTERIES OF MIND SPACE & TIME

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Contents

Velikovsky

IN THE COMET'S TAIL

Did an errant comet cause the natural disasters described in the Old Testament?

Colin Wilson

1181

Psychic UFOs

VARIATIONS ON A THEME

We discuss the vexed question of the objective existence of UFOs. How real are they?

Jenny Randles

1186

Great hauntings

THE HORROR OF GLAMIS

Ghosts, monsters and centuries of horror – all at Glamis Castle, one of the most haunted houses on earth

Frank Smyth

1190

Philadelphia experiment

MYSTERY OF THE VANISHING SHIP

Did the US Navy really use the unified field theory to try to make a ship – and its crew – invisible?

Paul Begg

1194

Return of the Tudors

THE CANON AND THE KING

A 20th-century clergyman claimed to have become father confessor to the Tudor court

Lynn Picknett

1198

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In next week's issue

Man has always seen recognisable figures in the night sky – but when were they first named and by whom? The first part of **Constellations** looks at the age-old fascination of astronomy. The story of the ship made invisible – and its crew made mad – has been circulating since 1956. In the **Philadelphia experiment** we investigate the reliability of the 'evidence'. How could a passing comet part the Red Sea, drop manna to save the Israelites and kill the Egyptian first-born? The series **Velikovsky** continues by assessing the controversial theories of this best-selling science writer. **Evolution** examines the limitations of neo-Darwinism and sheds new light on the complexities of creation. We also begin a new series on the astounding results of one psychical research group – **SORRAT**.

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Were the catastrophes described in the Bible caused by a near-collision between the Earth and the infant planet Venus? COLIN WILSON examines the amazing theories put forward by Immanuel Velikovsky in the 1940s

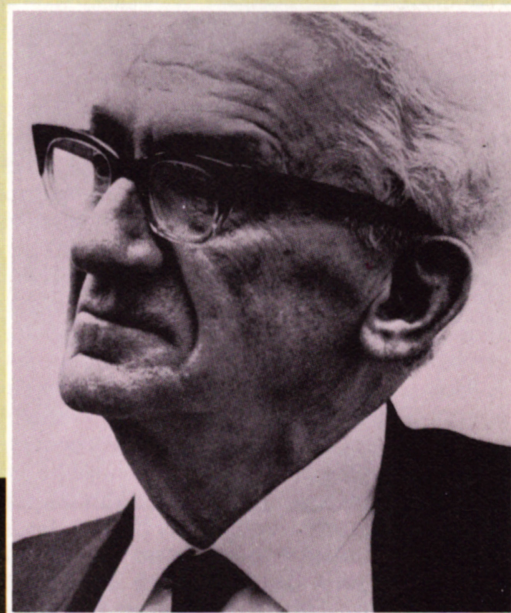
ONE DAY IN 1947, a bulky and dog-eared manuscript landed on the desk of an editor in the New York office of the publishing house of Macmillan. It was called *Worlds in collision*, and it looked impressively erudite. Its author, apparently, was a 52-year-old Freudian psychiatrist named Immanuel Velikovsky. But what on earth was a psychiatrist doing writing about planets and comets and the birth of the solar system? Clearly, this was a consideration that had struck other publishers, to judge from the state of the typescript (in fact, it had been rejected more than a dozen times). Nevertheless, the editor who read it was impressed and excited. What this man was saying might be nonsense – but it was fascinating nonsense. He claimed, for example, that biblical miracles such as the parting of the Red Sea had really happened, and were simply due to strange convulsions among the planets.

The editor cautiously recommended it; but Macmillans were not so sure. They were a respectable academic publisher, with a large textbook list; they could not afford to be

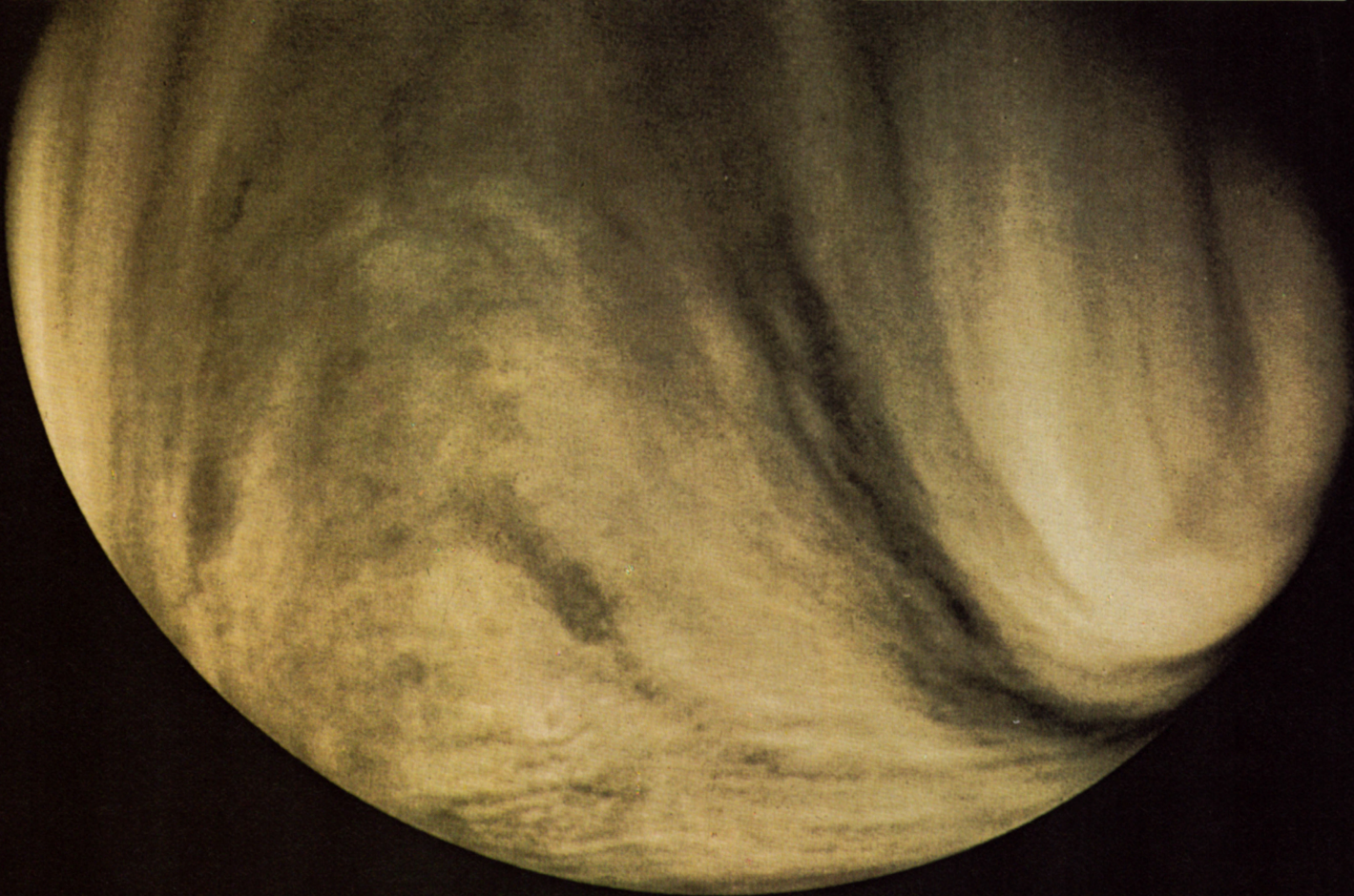
Below: the mysterious planet Venus. Until the second millennium BC, Venus was not grouped by astronomers with the other planets: it was described as a threatening comet-like body that was believed to rain down fire on the Earth. This fact led Immanuel Velikovsky (right) to suggest that perhaps Venus was not, in fact, a planet at this period. He claimed it was actually a comet that, coming very close to the Earth, caused many of the catastrophes described in the Bible – the Flood, the plagues of Egypt and the fall of the walls of the city of Jericho

accused of encouraging the lunatic fringe. They decided to compromise, and offered Velikovsky a small advance, and a contract that gave them an option to publish his book – so he could not now sell it elsewhere – but no guarantee that they would in fact do so. But a year later, they decided to go ahead with publication and offer him a more favourable contract.

Who was this erudite psychiatrist? Velikovsky, it seemed, was a Russian Jew, born in Vitebsk in June 1895, who had studied mathematics in Moscow. He went on to study medicine, qualifying in 1921, and



In the comet's tail



studied psychiatry in Vienna with Freud's pupil Wilhelm Stekel. In 1924, he moved to Palestine and practised there as a psychiatrist, also becoming interested in the archaeology of the land of his forefathers. A reading of Freud's *Moses and monotheism* (1937) electrified him. This book proposed a bold and startling thesis: first, that the great lawgiver Moses was not a Jew, but an Egyptian; second, that he was a follower of the religion of the pharaoh Akhenaten, the king who created a new religion of the Sun-god and who was probably overthrown; third, that Moses fled from Egypt when Akhenaten was dead and imposed the new religion of a single God on the Jews.

Dazzling boldness

Freud's theory, of course, flies in the face of the story related in the Bible. One objection to it is that, according to historians, Moses lived more than a century after the death of Akhenaten; but Freud contested this view, and moved fearlessly into the area of historical research. Dazzled by his boldness, Velikovsky decided to do the same. And he soon reached an even more startling and unorthodox conclusion: that the pharaoh Akhenaten was, in fact, the legendary Oedipus of Greek legend, and that the Oedipus legend arose from the fact that Akhenaten had married his own mother.

Having launched himself into this area of historical research, Velikovsky became fascinated by it. And his study of Moses and Akhenaten soon led him to a conclusion beside which even Freud's heterodox views seemed conservative and timid: that the various events that accompanied the flight of the Jews out of Egypt – the plagues, the crossing of the Red Sea, the destruction of the Egyptian armies by floods, the pillar of cloud by day, the manna that fell from heaven – were the outcome of some great cosmic upheaval. Is it possible, Velikovsky wondered, that there are other records of the catastrophe? At this point, he stumbled on exactly what he was looking for – an obscure ancient papyrus written by an Egyptian sage



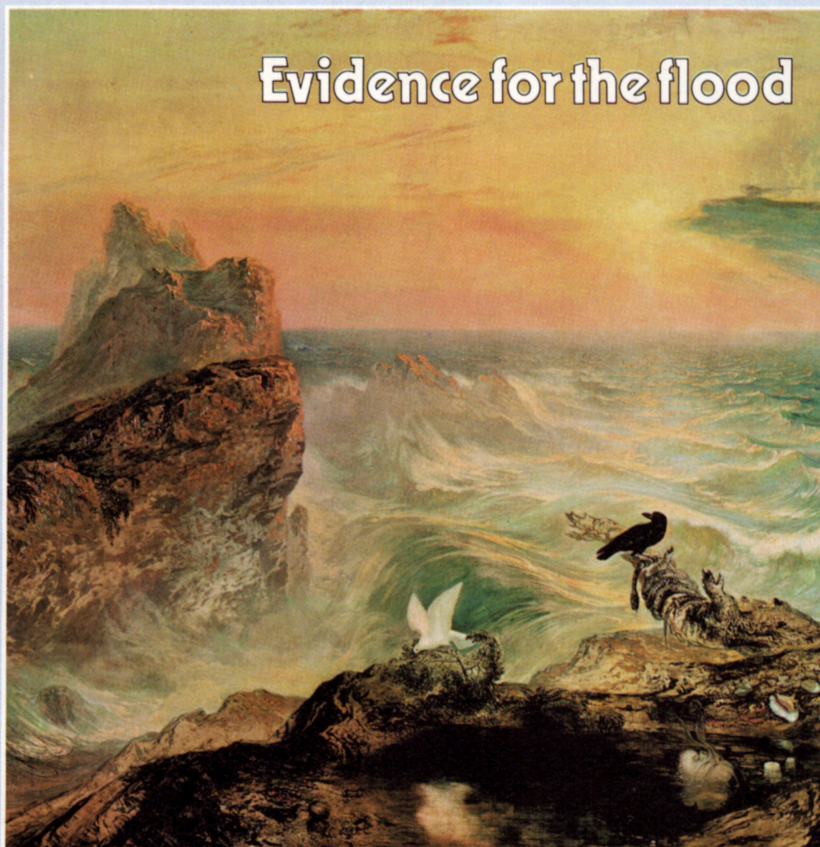
Velikovsky's work was inspired by a book written by his fellow psychiatrist Sigmund Freud, *Moses and monotheism*. Freud suggested that Moses (left) was an Egyptian, not a Jew; that he was a follower of the pharaoh Akhenaten (above), who introduced to Egypt a new monotheistic religion; and that Moses had brought this religion to the Jews. Velikovsky's researches led him to an even more extraordinary conclusion – that Akhenaten, who married his own mother, became the Oedipus of Greek legend (below left)



called Ipuwer. The Ipuwer document contained startling parallels to the Bible story of catastrophes.

In 1939, Velikovsky moved from Palestine to the United States – perhaps because he needed access to great libraries. He spent the next five years building up the evidence for his amazing theory. If there *had* been some tremendous event in the heavens, what could it be? The German Hanns Hörbiger had put forward an off-beat theory that the Earth has had several moons (see page 1108), and that legendary stories of great catastrophes are racial memories of these moons exploding in the sky and crashing down to Earth. Could this be the answer? Velikovsky studied the records, and decided against it. There was a far more exciting clue. Before

Evidence for the flood



One of the main assumptions of Velikovsky's argument is that the legends of great floods that are found all over the world all, in fact, refer to the same event – a cataclysmic deluge that swept the entire earth.

It is certainly true that flood legends feature in the mythologies of many peoples. The most familiar is the biblical story of Noah and the Flood (illustrated in John Martin's *The assuaging of the waters*, left). Among many similar legends throughout the world is one told by the Chippewa Indians of Ontario, Canada, which links the flood with the end of the last ice age: 'A little mouse nibbled a hole in the leather bag which contained the sun's heat, and the heat poured out over the earth and melted all the snow in an instant. The meltwater kept on rising until even the highest mountains were submerged.'

Does archaeological evidence bear out the idea of a world flood? The most famous piece of evidence is the discovery by Sir Leonard Woolley in 1929 of a 'flood stratum' of clay at his excavations of the city of Ur. But – unfortunately for Velikovsky – there are no such flood deposits at sites even a few miles away, let alone over a widespread area.

the second millennium BC – and even later – the planet Venus was not grouped by astronomers with the other planets. Velikovsky argued that this might mean that Venus might not have behaved like a planet at this time. He believed that, at some time in the past, there was a gigantic explosion inside the planet Jupiter, an explosion that resulted in the expulsion of a huge molten mass that became a comet – later the planet Venus – whose orbit lay close to that of the Earth. The ancient manuscripts Velikovsky studied contained tantalising references to something that sounded like the near collision of a comet with the Earth: there were immense earthquakes, volcanoes erupted, cities were wiped out, whole countries laid waste. And this, Velikovsky came to believe, was the catastrophe described in the Bible.

There was more to the story. There was evidence that, seven centuries later, the same comet wandered a little too close to Mars, and caused the same kind of upheaval in that planet. Mars was dragged out of its orbit, and the Earth was endangered. Again, the surface of our planet endured gigantic convulsions. And the comet, slowed down by its close encounter, settled down to become the planet Venus.

Velikovsky was aware that his theory was, to put it mildly, rather unorthodox. Yet his study of historical documents convinced him it was not pure fantasy. It was simply an amazing discovery that happened to have

Below: Harlow Shapley, an American astronomer well-known for his pioneering work on the structure of galaxies. At first he was sympathetic to Velikovsky's ideas but he later became one of his most bitter critics; at one time he went as far as to say that Velikovsky's theories were 'complete nonsense'



been so far overlooked. Now it was merely a matter of drawing it to the attention of scientists, and awaiting their criticisms and comments. A year before he submitted the typescript to Macmillans, Velikovsky went out of his way to meet the eminent astronomer Harlow Shapley. Shapley had himself put forward a highly controversial theory about the place of our solar system in the Galaxy, and had encountered bitter opposition – he was surely the man to appreciate Velikovsky's theory. Shapley was polite, but said he was too busy to read *Worlds in collision*. He suggested that a colleague, a sociologist named Horace Kallen, should read it first, and see whether he thought it worth bothering about. And Shapley himself promised to try to obtain the spectroscopic analysis of the atmospheres of Mars and Venus that Velikovsky needed.

Kallen read *Worlds in collision*, and was deeply impressed. He told Shapley that it seemed a serious and worthwhile book and that, even if it should prove to be nonsense, it was still a bold and fascinating thesis.

Shapley, however, did not seem to be at all interested. He replied snappily that Velikovsky's conclusions seemed to him to be based on 'incompetent data' – an odd statement, considering that he had not read the book – and withdrew his offer to provide spectroscopic analysis.

In January 1950, *Harper's* magazine contained a long article about a forthcoming



book by Eric Larrabee. It aroused immediate and widespread interest. And Shapley immediately wrote Macmillans a rather curious letter. He had heard, he said, that they had decided not to publish *Worlds in collision* after all, and could only say that he was greatly relieved to hear it. He had discussed it with various scientists, and all were astonished that Macmillan should venture into 'the Black Arts'.

Macmillans replied cautiously that the book was not supposed to be hard science, but was a controversial theory that various scholars ought to know about. This drew an irritable reply from Shapley. Velikovsky, he said, was 'complete nonsense', and when he had introduced himself to Shapley in a New York hotel, Shapley had looked around to see if Velikovsky had a keeper with him. He now thought that *Worlds in collision* was 'quite possibly intellectually fraudulent' – a legpull designed to make money – and if Macmillans insisted on publishing it, they had better be prepared to drop Shapley from their list.

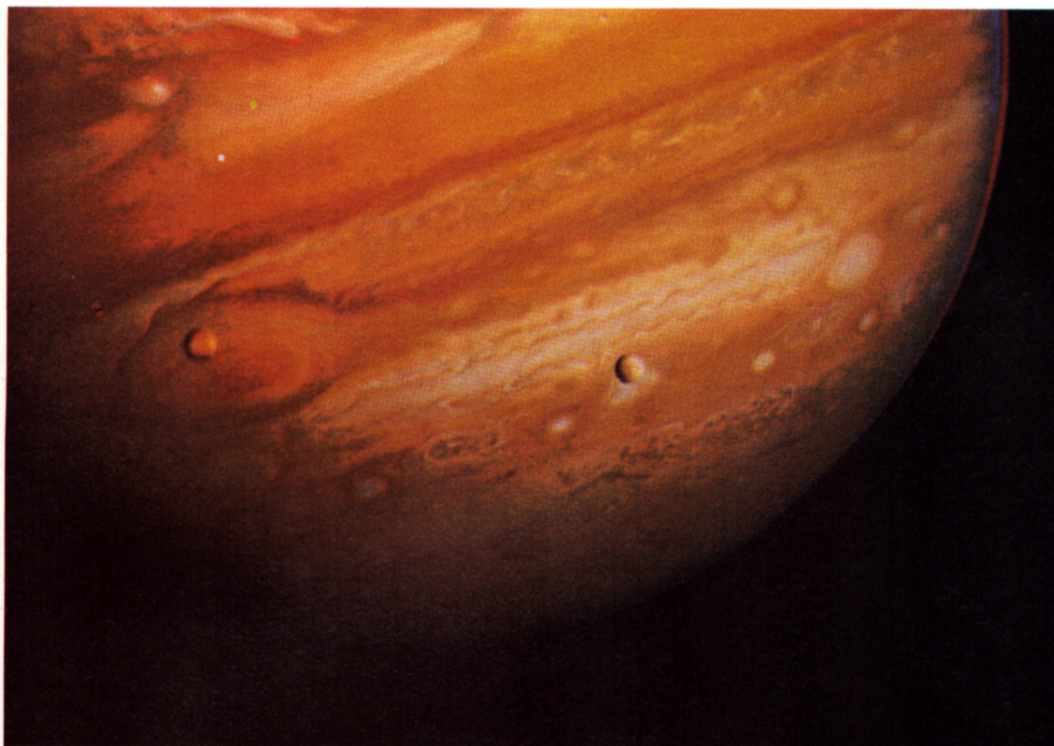
In spite of this, Macmillans went ahead, and *Worlds in collision* appeared on 3 April 1950. Predictably, it climbed like a rocket to the top of the best-sellers lists. America has a vast audience of 'fundamentalists' who are deeply interested in the Bible, and convinced that every word in it is literally true. (It was this same audience that was to make Werner Keller's *Bible as history* a best-seller a few years later in 1956.) Now that it looked as though there might be scientific evidence to support the biblical 'miracles' – including the parting of the Red Sea and the falling of the walls of Jericho – they rushed to buy the book. So did thousands of ordinary, intelligent readers who enjoy an adventure in

According to Velikovsky's theory, the parting of the waters of the Red Sea (above) happened as the Earth was passing through the tail of the comet that later became the planet Venus. The waters parted until the comet and the Earth met with an enormous electrical discharge – then the waves surged together again, drowning the pharaoh's army. Life on Earth might have been wiped out entirely had the comet not dropped food – the manna gathered and eaten by the Jews (right)



speculative thought. Immanuel Velikovsky and his theories had become famous.

But the scientific establishment showed a certain lack of the spirit of intellectual adventure. They seemed to feel that Macmillans had committed some appalling error of taste in issuing the book. One scientist who had read the book in manuscript – Gordon Atwater, chairman of the astronomy department at New York's Museum of Natural History – was sacked when he published a review urging that scientists ought to be open-minded about the book. James Putnam, the editor who had decided to publish *Worlds in collision*, was dismissed from Macmillans. Respectable professors deluged Macmillans with letters threatening to boycott their textbooks if *Worlds in collision* was not withdrawn. Macmillans gave in under this pressure and *Worlds in collision* was



Left: a photograph of the surface of Jupiter, taken by *Voyager 1* in 1979. Could it really be, as Velikovsky argued, that Venus started life as a comet that erupted from Jupiter?

passed on to the Doubleday company, who had no profitable textbook department to worry about. But this did nothing to stop the hue and cry. *Worlds in collision* went on selling steadily, and scientists seemed to be driven to a frenzy by its success. Fred Whipple, Shapley's successor at the Harvard Observatory, wrote to Doubleday telling them that he wanted to take his own book *Earth, Moon and planets* off their list if they persisted in publishing *Worlds in collision*. Fortunately, they ignored this blackmail. Twenty years later, in *The Village Voice*, Whipple published another letter denying that he had ever tried to dissuade Doubleday from taking Velikovsky off their list. (Both letters can be found in *Velikovsky reconsidered*, by Norman Storer.)

Velikovsky himself was rather bewildered

by all this controversy. He had expected disagreement, not persecution. Everyone who knew him was aware that he was a serious scholar, not a crank or publicity seeker. Like any open-minded scientist, he was quite willing to admit that he might well be wrong. However, the historical records had shown clearly that *something* had taken place. Why couldn't the scientists acknowledge that, and *then* criticise his ideas?

Clearly, there was only one thing to do: gather more evidence, and go on presenting it until someone was forced to discuss it seriously. So Velikovsky returned to his reference books.

Despite ridicule, Velikovsky went on working and produced yet more extraordinary theories. See page 1218

Right: the falling down of the walls of Jericho. Velikovsky believed that the young planet Venus, while still a comet, caused the parting of the waters of the Red Sea; 50 years later it returned, fortuitously just in time to help Joshua capture the city of Jericho



Variations on a theme

A woman described being abducted by a UFO as it was happening – but no one else saw it. How many other close encounters take place in the mind, 'real' only in a subjective sense? JENNY RANGLES investigates



lights fell towards her. The specks then returned to the 18-inch (45-centimetre) disc and left the room through the open door.

The mini-UFO reappeared to Carol 13 nights later when she went into her daughter's bedroom to settle her back to sleep. The tingling returned and she screamed to her husband. He arrived just in time to see a flash of light outside the window. The disc had flown out through the window, although it was shut and remained undamaged.

Four nights later Carol decided that her husband's next night shift could not be tolerated alone so she went to stay with her mother, who lived nearby. At 4 a.m. she was again paralysed by the buzzing and tingling as the mini-UFO entered the room. This time it was accompanied by 12 weird human-like creatures, 2 feet 6 inches (76 centimetres) tall. They wore white suits and had pale, feminine features. Their hair looked unreal and reminded Carol of an Action Man doll. Some of the beings approached the bed, showed interest in her eyes, and conversed in clicking sounds.

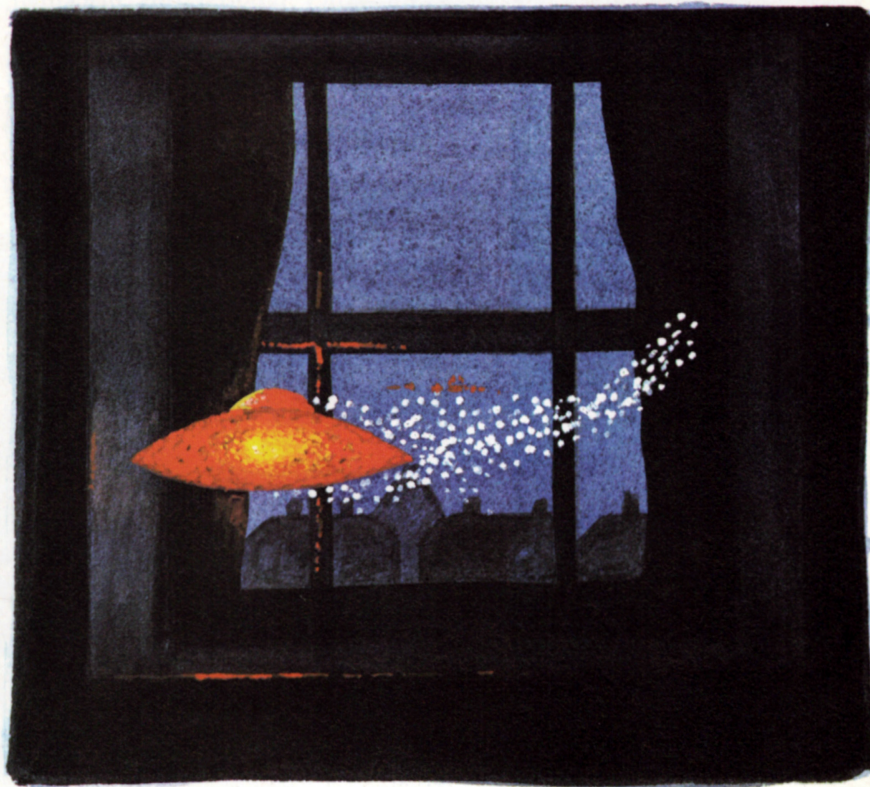
The invasion continued for over two months. Carol's family felt the tingle and paralysis at least once, and the dog was sent into a frenzy whenever the buzzing noises enveloped the house. Then, just as suddenly as they had begun, the experiences mysteriously stopped.

This is an amazing story, which one must

CAROL AND STEVE W. are a young married couple from Gateshead in north-east England. In August 1979 they had cause to become very worried when their home was suddenly invaded. This was no ordinary plague of mice or rats disturbing the normality of their lives; instead it involved tiny UFOs and strange alien beings.

It began on 17 August. Carol was alone in the house with her three-year-old daughter as her husband was working on the night shift. She was unable to sleep because of a searing toothache; the time was about 2 a.m. She went downstairs, made a cup of tea and sipped it while sitting on her bed. A red light shone in through the curtains. Puzzled, she got up and drew them apart – and was amazed to see a cymbal-shaped object above the rooftops opposite. The UFO hovered for a while, displaying multicoloured lights, and then spiralled upwards into the sky.

Back in bed, Carol became distressed when a low rumble announced the return of what looked to be the same object – this time in miniature – appearing *on* the curtains and flying *into* the room. In its wake was a trail of glittering specks. She felt a tingle on her body and heard a buzzing as the swarm of



Opposite: at 2 a.m. on 17 August 1979 Carol W. from Gateshead, England, was drinking a cup of tea to help her sleep when she became aware of a mysterious red light shining through her bedroom curtains. Drawing them back to investigate, she was startled to see a cymbal-shaped UFO hovering over the rooftops (top). It flashed many-coloured lights before spiralling upwards and disappearing from sight. Back in bed, the witness was alarmed to see what appeared to be the same UFO *but in miniature* coming into her room through the curtains, trailing brilliant 'specks' behind it (bottom). She tingled all over her body and heard a buzzing sound as the tiny lights turned towards her. The specks then retreated into the disc, which left through the closed window. Four nights later, although Carol was in a different house, the UFO visited her again – and this time brought along its crew as well



either accept or reject. There is no reason why the family should have willingly placed themselves under so much strain, and they continually asked for no publicity. But the events pose many questions. Just how could a UFO appear inside a bedroom? How could a dozen figures 2 foot 6 inches (76 centimetres) tall come from a disc only 18 inches (45 centimetres) in diameter? How could it fly through a closed window? The most obvious solution is that no object was ever physically present. What Carol observed was perhaps a projection, akin to a moving hologram or three-dimensional image, shone into the room from some unknown projector.

All too often in UFO encounters the unbending physical laws of nature are shattered beyond recognition. Solids cannot pass through solids without trace. Objects do not travel faster than sound without creating sonic booms. Yet these things, and many more, are described in UFO reports with a regularity that is remarkable. But if the UFO or entity were in fact just a film show, projected into our natural environment, then most of these 'problems' would not arise. Think of the movie we all star in at night, with its screen inside our heads. Dreams

Above: on 5 July 1952 a huge blue UFO hovered over Mrs Maureen Puddy's car near Frankston in Victoria, Australia. Twenty days later it returned as she was driving past almost the same spot; this time it stopped the car. She heard a voice in her head that urged her to make her story public and assured her that 'we mean no harm'. Six months passed, then Mrs Puddy heard the voice again; it told her to visit the scene of the sighting once more. Two investigators, Judith Magee and Paul Norman, accompanied her there, where she described a UFO, its crew – and an attempted abduction. Yet the others saw nothing, and Maureen Puddy remained in the car all the time. Was something or someone projecting images into her mind, trying to control it?

have no need to follow the laws of physics. Anything is possible provided our subconscious is capable of imagining it.

On 5 July 1972, 27-year-old Maureen Puddy saw a UFO on the Mooraduc Road near Frankston, in Victoria, Australia. The object was a huge blue disc, which hovered above her car as she returned from visiting her son in hospital. Twenty days later, at almost the same spot, it returned. This time it seemed to drain power from the car, causing it to stop; indeed, the car appeared to steer itself to the roadside. A voice in her head told her, 'All your tests will be negative.' It then said: 'Tell media, do not panic. We mean no harm.'

Judith Magee, a respected researcher, investigated the case and about six months later received a telephone call from Mrs Puddy asking for an urgent meeting. She said that a voice had called her name and told her to return to Mooraduc Road. Judith Magee went with fellow investigator Paul Norman to meet Mrs Puddy at the scene of the sighting. Mrs Puddy said that on her way to meet the ufologists a figure in a golden suit had materialised in the car beside her.

As the investigators sat talking to the woman at the site, she claimed that the entity

had returned and was standing in front of the car headlights. Neither researcher could see anything. Mrs Puddy began to describe the scene inside a UFO that she claimed was nearby. Over the next few minutes she kept alternating between being 'here' (in the car) and 'there' (inside the UFO), although all the time she was physically present with the investigators. Maureen Puddy claimed the being wanted her to go with it, which she violently opposed. The researchers sensed the battle going on within her and saw her tears as the situation got too much. Yet, if the testimony of the investigators is anything to go by, although Mrs Puddy felt she was 'inside' a UFO and 'observing an entity', this experience had no reality outside her mind.

Just how many other UFO abductions occur at this same subjective level?

The story of the Sunderland family from Oakenholt, North Wales, is a complex and incredible one. It provides a neat encapsulation of the many difficulties in trying to suggest how such experiences occur.

Every member of the family (both parents and all five children) has claimed involvement in at least one paranormal event, during

Below: the Sunderland family of Oakenholt, North Wales. Every member claims to have had some psychic experience between 1976 and 1981 and three of the children, especially Gaynor (standing at the back), say they have met 'aliens' and have been taken by them to visit other realms of being. Author and UFO investigator Jenny Randles (centre left) believes that people with a psychic background are likely to see UFOs and report close encounters

Bottom: an alleged alien footprint, photographed in Florida, USA, by Ron Whritenour in 1966. If the print is authentic then some extra-terrestrial beings are real enough to leave physical traces and, therefore, cannot be 'all in the mind'

What is particularly interesting is that Gaynor says she has always been 'psychic'. Since a baby she has seen what might be called UFOs or ghosts. She claims to see the aura round the human body. At first she assumed all these things were normal; she had no cause to suspect she was different. Gaynor has been observed in the middle of one of her 'trips' to an alien world. Her mother saw her at the time and says she was in bed in a strange, trance-like sleep.

It does seem that the alien contacts experienced by the Sunderlands have a direct relation with the other paranormal events. It is reinforced by the fact that in an amazingly high percentage of UFO contacts the central percipient has a history of claimed psychic experience, which continues after the events that they initially report.

A form of expression

There seem to be two broad possibilities: either something external is trying to get in (perhaps aliens, who find psychic people the easiest channel of communication), or something internal is trying to get out.

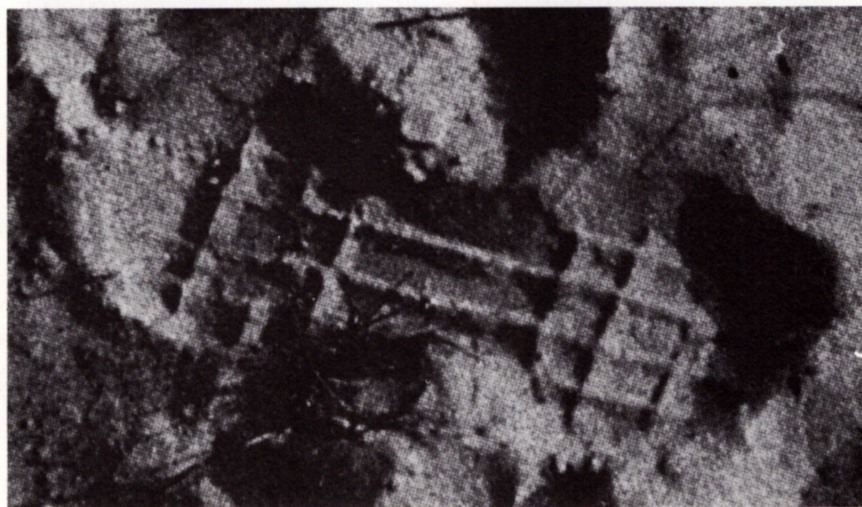
John Hodges in California (see page 1150) would have us believe the first answer is correct. So would most of those who say they have seen aliens, for that is what the aliens tell them. George Adamski (see page 203) was advised in the 1950s that they 'come from Venus', and in 1964 a Bolton woman met 'aliens from Pluto'. But now science has ruled out these planets as abodes of advanced forms of life and modern contactees have reported different origins for their aliens. All this sounds very suspicious. If there is no reason to trust the aliens when they tell us where they come from, what reason is there to trust them when they tell us they are aliens? Since all belief in ufonauts as interstellar voyagers stems from this one source, there is little justification for accepting such an explanation.

An internal origin for these contacts, however, would explain the puzzling relationship between paranormal phenomena. All of them would be essentially a similar

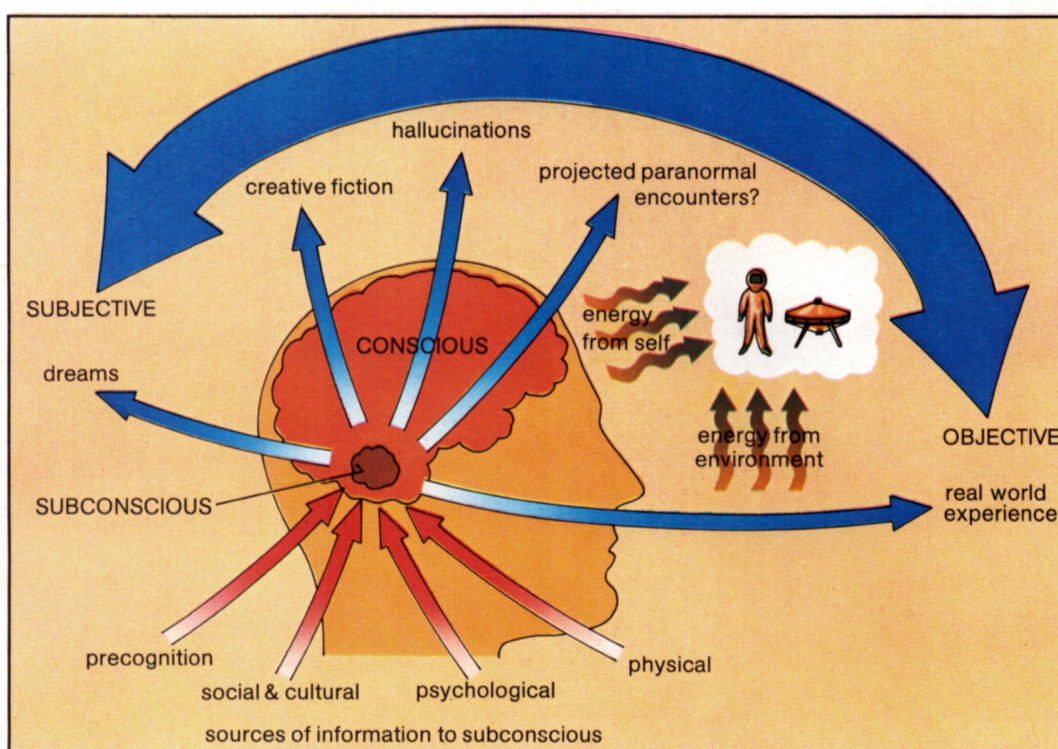


the period 1976 to 1981. On occasions more than one person witnessed the same event but most often it was a solitary experience. These events took many forms, most importantly UFO sightings but also mild poltergeist outbreaks and a vast assortment of associated anomalies. Three of the children claim to have had independent contact with different alien races, including ground landings, communication and even actual trips to other realms of being.

The principal focus has been the eldest girl, Gaynor, who has experienced direct contact, has visited an alien zoo, been taken for a ride on board a disc-like UFO, taken a guided tour of an alien city, suffered time dislocations and even produced apparently paranormal effects on photographic film.



Right: diagram explaining the theory of subconscious projection. This relies on the idea that everyone possesses a store of subconscious archetypes that change only in context. For example, in the past these probably included angels and demons, whereas today they are replaced by benign or malevolent humanoids. According to this theory, something triggers off a projection of a paranormal encounter, peopled by archetypes and experienced as objective reality by the subject. This fits in well with the ideas of author and researcher Hilary Evans who believes that paranormal experiences can be located on a continuous spectrum with dreams at one end and solid, everyday reality at the other



Above: George King and his wife in London in October 1957. King, who founded the Aetherius Society in 1956, claimed to have been called 'to become the voice of the Interplanetary Parliament'. The voice he heard was not psychic, he stressed, but was 'completely physical'. It told him that spiritually advanced 'masters' live on other planets and are concerned about the welfare of mankind. King is seen here with the tape recorder he used to record the messages from the 'masters'

process, clothed in terms to suit the personal beliefs and imagination of the witness. If he wants aliens from zeta Reticuli, then he gets them. If he is more inclined to believe in ghosts, then he gets them instead (or nowadays perhaps both things together). Such a concept would explain why these contacts vary so widely from case to case, and yet remain within a basic pattern. It would give us a means to understand how a ghost can be created by rumour, and endowed with substance by those who perceive it, as in the case of the phantom vicar of Ratcliffe Wharf (see page 576). It would also provide a reason for the obvious subjectivity of most of the contacts (real to Maureen Puddy, but not to those with her).

There are many comparisons between

alien contacts, out-of-the-body experiences (see page 101), and the deep hallucinations known to occur on the threshold of sleep and wakefulness. For example, time lapses, jumps from scene to scene, and certain internal features are found in all of these. And there is also the peaking of experiences at 2 or 3 a.m., when the mind is most relaxed and brainwave patterns most receptive, a time when normally we dream our deepest dreams.

For this possibility to be accepted two strong objections need to be overcome. What about the occasional physical evidence of UFOs, such as the stopping of car engines or marks on the ground? If we are willing to accept psychokinesis (the moving of objects without visible or known force) and we believe that Ted Serios and others can mentally impress images on to photographic film (see page 710), then it is possible that the effects found in some UFO contact cases could be caused in a similar way, perhaps by psychic people when their brainwaves are most receptive. The source of these productions could be deep and uncontrollable.

Dreams emerge from the depths of our subconscious, translated into images that have symbolic meaning to us personally. There seems justification for a belief that UFO contacts may work in a similar manner, and that dreams, hallucinations, and possibly something just a little beyond that are all portions of a continual spectrum emerging from ourselves and our internal or collective needs. It may be that UFOs are images in our minds, not travellers from space. In some cases these images may become so powerful that they are projected by the mind and seen as semi-material entities.

The horror of Glamis

For centuries Glamis Castle has had a reputation as a place of strange and awful happenings – events that strike terror at the hearts of all who witness them. FRANK SMYTH tells the story of this famous haunted mansion

GLAMIS CASTLE stands in the great vale of Strathmore in Tayside, Scotland. For hundreds of years the vast fortified house with its battlements and pointed towers – looking like the setting for a fairy tale – has been the ancestral home of the Earls of Strathmore. Their family secret is reputedly hidden within the walls of Glamis, famous as one of the most haunted houses on earth.

That there was unpleasantness within the castle's walls is an undoubted historical fact. And that the castle is today the centre of a triangle formed by three biblically named villages – Jericho, Zoar, and Pandanaram – may indicate the terror felt by its minions, for, according to a Scottish National Trust guidebook, the men who built and named them 'had at least some knowledge of the Scriptures and regard for the wrath of God'. That wrath, claim locals even today, was called down on Glamis for the sins of the first dozen or so Lairds. The present, 17th Earl of Strathmore, Fergus Michael Claude Bowes-Lyon, is well-liked by his tenants, and there is no evidence that his immediate forbears

Below: Glamis Castle, picturesque home of the Earl of Strathmore and Kinghorne, was a wedding gift from King Robert II upon the marriage of his daughter to Sir John Lyon in the 14th century. From the time Sir John moved to Glamis, the family seemed to be dogged by misfortune

Right: the painting of the third Earl, Patrick, with his children and greyhounds dominates the far wall of the drawing room at Glamis. It is around Patrick that two of the strangest stories revolve





were any less affable; but the conduct of at least one of their ancestors called into being what is still known as the 'horror' of Glamis.

It is the nature of the horror that makes it one of the great mysteries. No recent Earl has ever spoken of it to an outsider, except in enigmatic terms. No woman has ever been let in on the secret. It is passed on only to the Strathmore heir on his 21st birthday.

The historical record of horror at Glamis Castle goes back to 1034, when King Malcolm II was cut down by a gang of rebellious subjects armed with claymores, the large broadswords peculiar to Scotland. It was said that every drop of Malcolm's blood seeped from his body into the floorboards, causing a stain that is still pointed out today, in what is called King Malcolm's Room. That the stain was made by Malcolm's blood is disputable, however, for records seem to show that the flooring has since been replaced. Nevertheless, Malcolm's killers added to the death toll of Glamis by trying to escape across a frozen loch, but the ice cracked and they were drowned.

Curse of the chalice

The Lyon family inherited Glamis from King Robert II, who gave it to his son-in-law, Sir John Lyon, in 1372. Until then the Lyon family home had been at Forteviot, where a great chalice, the family 'luck', was kept. Tradition held that if the chalice were removed from Forteviot House a curse would fall on the family; despite this, Sir John took the cup with him to Glamis. The curse seemed to have a time lapse, for though Sir John was killed in a duel, this did not occur until 1383; nevertheless, the family misfortunes are usually dated from this time.

The 'poisoned' chalice may well have

influenced events 150 years later when James V had Janet Douglas, Lady Glamis, burned at the stake in Edinburgh on a charge of witchcraft. The castle reverted to the Crown, but after the falsity of the charge was proved, it was restored to her son. The spectre of Lady Glamis – the 'Grey Lady' as she is known – is said to walk the long corridors even today.

It was Patrick, the third Earl of Strathmore, who made the idea of a Glamis 'curse' widespread in the late 17th century; indeed, to many people he seemed the very embodiment of it. A notorious rake and gambler, his drunken debauches were well-known in London and Edinburgh as well as throughout his home territory. The facts of his career and his character are festooned with folklore, but he must have been something of an enigma, for despite his wild ways he was philanthropic towards his tenants at least. The Glamis Book of Record, for instance, details his plans for building a group of lodges on the estate for the use of retired workers. Now known as Kirkwynd Cottages, they were given to the Scottish National Trust by the 16th Earl of Strathmore in 1957 to house the Angus Folk Collection.

Two principal stories endure about Patrick. The first is that he was the father of a deformed child who was kept hidden somewhere in the castle, out of sight of prying eyes. The second is that he played cards with the Devil for his soul – and lost.

The first is fed by a picture of the third Earl that now hangs in the drawing room. It shows Patrick seated, wearing a classical bronze breastplate, and pointing with his left hand towards a distant, romanticised vista of Glamis. Standing at his left knee is a small, strange-looking green-clad child; to the



Above: Malcolm II, who reigned as King of Scotland from 1005 until his death at Glamis in 1034 at the hands of an army of rebels. Tradition holds that he was slain in what is now known as King Malcolm's Room (top right), and that his brutal murder saw the start of the 'horror' at the castle

Great hauntings

child's left is an upright young man in scarlet doublet and hose. The three main figures are placed centrally, but two greyhounds in the picture are shown staring steadfastly at a figure, positioned at the Earl's right elbow. Like the Earl this figure wears a classical breastplate apparently shaped to the muscles of the torso – but if it is a human torso it is definitely deformed. The left arm is strangely foreshortened. Did the artist paint from life – and if so does the picture show the real horror of Glamis?

The second story goes like this. Patrick and his friend the Earl of Crawford were playing cards together one Saturday night. A servant reminded them that the Sabbath was approaching, to which Patrick replied that he would play on, Sabbath or no Sabbath, and that the Devil himself might join them for a hand if he so wished. At midnight, accompanied by a roll of thunder, the Devil appeared and told the card-playing Earls that they had forfeited their souls and were doomed to play cards in that room until Judgement Day.

The pact presumably came into operation only after Patrick's death, for there is some evidence that he revelled in the tale: but did he tell it merely as a joke or as some sort of elaborate cover up, to scare intruders forever from the castle? If the latter was his intention, it was strikingly successful. In 1957 a servant at the castle, Florence Foster, complained in a newspaper article that she had heard the Earls at their play in the dead of night, 'rattling dice, stamping and swearing. Often I lay in bed and shook with fright,' she said. She resigned rather than risk hearing the phantom gamblers again. The story persists of a 'secret room' known only to the Earls themselves, and it is true that no one knows for certain which of the hundred-odd rooms at Glamis was used by Patrick for his diabolical game of cards.

Grisly tales

One story tells – with curious precision – of a grey-bearded man, shackled and left to starve in 1486. A later one, which probably dates from before Patrick's time also, is gruesome in the extreme. A party of Ogilvies from a neighbouring district came to Glamis and begged protection from their enemies the Lindsays, who were pursuing them. The Earl of Strathmore led them into a chamber deep in the castle and left them there to starve. Unlike the unfortunate grey-bearded man, however, they had each other to eat and began to turn cannibal, some, according to legend, even gnawing the flesh from their own arms.

One or other of these tales may account for the ghost of a skeletally thin spectre known as Jack the Runner. And the ghost of a Negro pageboy, also seen in the castle, would seem to date from the 17th or 18th century, when young slaves were imported from the West Indies. A 'white' lady haunts the castle clock

Below: Lady Elizabeth Bowes-Lyon, the future Queen Mother, grew up at Glamis. She is said to have felt the presence of the horror in the Blue Room



tower, while the grey-bearded man of 1486 appeared, at least once, to two guests simultaneously, one of whom was Mrs MacLagan, wife of the Archbishop of York at the turn of the 20th century. Mrs MacLagan told how, during her stay at the castle, one of the guests came down to breakfast and mentioned casually that she had been awakened by the banging and hammering of carpenters at 4 a.m. A brief silence followed her remarks, and then Lord Strathmore spoke and assured her that there were no workmen in the castle. According to another story, as a young girl Queen Elizabeth the Queen Mother (daughter of the 14th Earl, Claude George Bowes-Lyon) once had to move out of the Blue Room because her sleep was being disturbed by rappings, thumps, and footsteps.

Fascinating as all these run-of-the-mill ghosts and their distinguished observers are, however, it is the horror that remains the great mystery of Glamis. All the principal rumours – cannibal Ogilvies notwithstanding – involve a deformed child born to the





The 13th Earl of Strathmore, Claude Bowes-Lyon (left), was deeply troubled by the tales of strange events at Glamis. The wife of the Archbishop of York wrote that 'for many years, after the revelation of the secret, Claude was quite a changed man, silent and moody, with an anxious scared look on his face. So evident was the effect on him that his son, Glamis, when he came of age in 1876, absolutely refused to be enlightened'

The 14th Earl (below) and Mr Gavin Ralston, the estate factor (below right). When told the secret by the Earl, Mr Ralston was so appalled he vowed never to sleep at the castle again

family and kept in a secret chamber who lived, according to 19th-century versions of the story, to a preternaturally old age. In view of the portrait openly displayed in the Glamis drawing room, and always supposing that the mysterious child is actually portrayed, the subsequent secrecy seems rather pointless. If Patrick himself was prepared to have his 'secret' portrayed in oils, why should his successors have discouraged open discussion of the matter?

An unmentionable horror

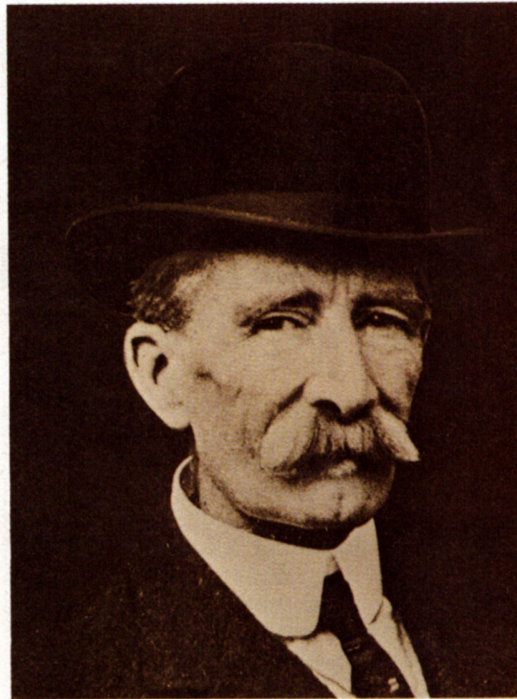
Despite the secrecy, at the turn of the 19th century the stories were still flying thick and fast. Claude Bowes-Lyon, the 13th Earl who died in 1904 in his 80th year, seems to have been positively obsessed by the horror, and it is around him that most of the 19th-century stories revolved. It was he, for instance, who told an inquisitive friend: 'If you could guess the nature of the secret, you would go down on your knees and thank God it were not yours.' Claude, too, it was who paid the passage of a workman and his family to Australia, after the workman had inadvertently stumbled upon a 'secret room' at Glamis and been overcome with horror. Claude questioned him, swore the man to secrecy, and bundled him off to the colonies shortly afterwards. To a great extent the obsession seems to have visited itself upon his son, Claude George, the 14th Earl, who died in 1944.

In the 1920s, a party of 'gay young things' staying at Glamis decided to track down the 'secret chamber' by hanging a piece of linen out of every window they could find. When they finished they saw there were several windows they had not been able to locate. When the Earl learned what they had done he flew into an uncharacteristic fury. Unlike his forbears, however, Claude George broke the

embargo on the secret by telling it to his estate factor, Mr Gavin Ralston, who subsequently refused to stay overnight at the castle again.

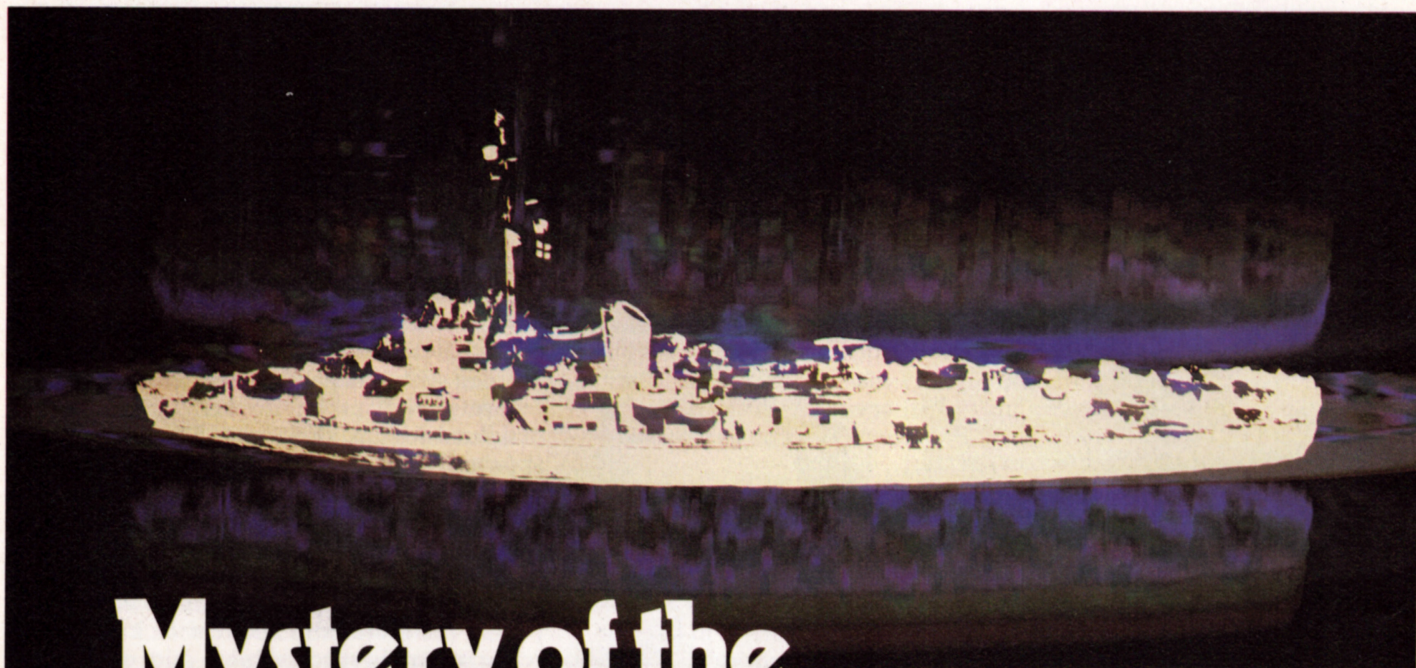
When the 14th Earl's daughter-in-law, the next Lady Strathmore, asked Ralston the secret, Ralston is said to have replied: 'It is lucky that you do not know and can never know it, for if you did you would not be a happy woman.'

That statement, surely, is the clue to the horror of Glamis. Old Patrick's deformed offspring did not alarm the father because nothing like it had been seen in the family before. Possibly the 'wicked' Earl rather delighted in him. But if the same deformity appeared even once in a later generation, the head of an ancient, noble and hereditary house would certainly have been reluctant to broadcast the fact. Perhaps Claude, 13th Earl of Strathmore, knew of such a second, deformed child in the Bowes-Lyon line, and passed the secret and the fear of its recurrence on to his successors?



Left: the chapel at Glamis where a secret room was discovered in the late 19th century. A workman came upon the door by chance and, finding that it led into a long passage, decided to investigate – but he emerged soon after, shaking with fright. He reported his experience to the Earl who, anxious to preserve the family secret, persuaded the man to emigrate





Mystery of the vanishing ship

Strange letters written to a scientist in 1956 told of secret experiments that had made a US Navy destroyer invisible and teleported it from one place to another. PAUL BEGG gives the background to an intriguing tale

THE 'PHILADELPHIA EXPERIMENT' is the name given to an alleged top-secret experiment conducted by the United States Navy in 1943 in which a ship was rendered invisible and teleported from one dock to another. It is a story that should be known to anyone interested in UFOs, the Bermuda Triangle, and other myths and mysteries, and in 1979 it was the subject of a book by Charles Berlitz, high guru of the Bermuda Triangle cult, and William Moore. But how did this story come to be told and what evidence is there that it is true?

The tale begins with Morris Ketchum Jessup, a man with many and varied interests. In the 1920s he had taught astronomy and mathematics at Drake University in Iowa and at the University of Michigan. During his doctoral studies he developed research that led to the discovery of several double stars that were subsequently catalogued by the Royal Astronomical Society. (He is reputed to have been awarded a PhD in astrophysics, but whether or not he actually received it seems questionable.) Jessup spent much time studying Maya and Inca ruins and concluded that the original buildings could have been constructed only with the assistance of a superior technology from

The USS *Eldridge*, an escort destroyer, is said to have been used by the US Navy for advanced scientific experiments. The official history of the vessel makes no mention of any such experiments and the Navy has consistently denied that any took place

The Allende letters

The story of the Philadelphia experiment is based largely on information contained in two letters sent in 1956 by Carlos Allende (also known as Carl Allen) to Morris Jessup. The following extracts reproduce the spelling and punctuation of the originals.

My dear Dr Jessup,

Your invocation to the Public that they move en Masse upon their Representatives and have thusly enough Pressure placed at the right & sufficient Number of Places where from a Law demanding Research into Dr Albert Einstien's Unified Field Theory May be enacted (1925-27) is Not at all Necessary. . . .

'Results' of My friend Dr Franklin Reno, Were used. . . . The Result was & stands today as Proof that The Unified Field Theory to a certain extent is correct. . . . The 'result' was complete invisibility of a ship, Destroyer type, and all of its crew. While at Sea. (Oct. 1943) The Field Was effective in an oblate spheroidal shape, extending one Hundred yards (More or Less, due to Lunar position & latitude) out from each beam of the ship. Any Person Within that sphere became vague in form BUT He too observed those Persons aboard that ship as though they too were of the same state, yet, were walking upon nothing. Any person without that sphere could see Nothing save the clearly Defined shape of the Ships Hull in the Water. . . .

There are only a very few of the original Experimental D-E's Crew Left

another world. Lack of money forced him to abandon his research and return to the United States, where he began work on *The case for the UFO* – the first of four books on the subject – in which he mixed a little scientific objectivity with a lot of pseudo-science that plumbed new depths of absurdity.

The case for the UFO was published in New York in 1955. Throughout the book Jessup called upon his readers to pressurise their political representatives to demand research into the unified field theory (see box), a problem with which Einstein had grappled for the last 20 years of his life and which Jessup believed could provide the answer to the motive force of UFOs.

On 13 January 1956 Jessup received the first of two letters from a reader who signed himself Carlos Miguel Allende and also as Carl M. Allen. In these rambling letters full of spelling and punctuation errors, Allende warned Jessup against furthering his interest in the unified field theory. An application of

the theory had been used by the United States Navy in 1943, he said, in an experiment in which a ship was rendered invisible with terrible effects on the crew. Jessup replied to the letter and asked for further details. Allende could provide no new information.

Meanwhile, Jessup and his book had been the topic of conversation in Washington DC. In July or August 1955 a copy of *The case for the UFO* arrived at the Office of Naval Research (ONR). It was found to contain comments relating to the text written at the top and bottom of pages and in the margins, as if the book had been passed back and forth among three people. These comments implied a knowledge of UFOs, their methods of propulsion and the origin and background of the beings operating them.

The book passed into the hands of two ONR officers, Commander George W. Hoover, Special Projects Officer, and Captain Sidney Sherby. They invited Jessup to



Carlos Allende (alias Carl Allen) is the single most important individual in the story of the Philadelphia experiment. He it was who claimed to have seen the *Eldridge* – DE 173 – disappear at sea in 1943. He also claimed to have read that it had been made to vanish from its docks in Philadelphia, materialise in the Norfolk area of Virginia and then return to Philadelphia – a total distance of over 400 miles (640 kilometres). Many years later Allende recalled the experiment at sea: 'I watched the air all around the ship . . . turn slightly, ever so slightly, darker than all the other air. . . . I saw, after a few minutes, a foggy green mist arise like a thin cloud. . . . I watched as thereafter the DE 173 became rapidly invisible to human eyes'

by Now, Sir. Most went insane, one just walked 'throo' His quarters Wall in sight of His Wife & Child & 2 other crew Members (WAS NEVER SEEN AGAIN), two 'Went into "The Flame"', i.e. They 'Froze' & caught fire, while carrying common Small-Boat Compasses. . . . THEY BURNED FOR 18 DAYS. . . . *The experierment Was a Complete Success. The Men Were Complete Failures.*

Check Philadelphia Papers for a tiny one Paragraph (upper Half of sheet, inside the paper Near the rear 3rd of Paper, 1944-46 in Spring or Fall or Winter, NOT Summer.) of an Item describing the Sailors Actions after their initial Voyage. They Raided a Local to the Navy Yard 'Gin Mill' or 'Beer Joint' & caused such Shock & Paralysis of the Waitresses that Little comprehensible could be gotten from them, save that Paragraph & the Writer of it, Does Not Believe it, & Says 'I only wrote what I heard & them Dames is Daffy'. . . .

I ask you to Do this bit of Research simply that you May Choke on your own Tongue when you Remember what you have 'appealed be Made Law'

Very Disrespectfully Yours,

CARL M. ALLEN

P.S. Will Help More if you see Where I can. (Z416175)

Days Later

Notes in addition to and pertaining to Missive. . . .

I wish to Mention that Somehow, also, The Experiermental Ship Disappeared from it Philadelphia Dock and only a Very few Minutes Later appeared at its other Dock in the Norfolk, Newport News, Portsmouth area. This was

distinctly AND clearly Identified as veing that place BUT the ship then, *again*, Disappeared And Went *Back* to its Philadelphia Dock in only a Very Few Minutes or Less. This was also Noted in the newspapers But I forget what paper I read it in *or* When It happened. Probably Late in the expieriments. May have been in 1956 *after* Experierments were discontinued, I can Not Say for Sure. . . .

Very Sincerely,

CARL M. ALLEN

Dear Mr Jessup:

You ask me for what is tantamount to positive proof of something that only the duplication of those devices that produced 'This phenomenon' could ever give you. . . . I could NEVER possibly satisfy such an attitude. . . . I can be of some positive help to you in myself *but* to do so would require a Hypnotist, Sodium Pentathol, a tape recorder & an excellent typist-secretary in order to produce material of *Real* value to you. . . .

I am a star-gazer Mr Jessup. I make no bones about this and the fact that . . . I feel SURE that Man will go where He now dreams of being – to the stars via the form of transport that the Navy accidentally stumbled upon (to their embarrassment) when their EXP. SHIP took off & popped up a minute or so later on several Hundred sea travel-trip miles away. . . . Perhaps already, the Navy has used this accident of transport to build your UFO's. It is a logical advance from any standpoint. What do you think???

VERY RESPECTFULLY

CARL ALLEN



Washington, showed him the book and asked if he had any comments to make. Jessup said that from the handwriting he thought that one of the authors was Allende. He later handed Allende's letters over to Hoover and Sherby. The two ONR officers had the book and annotations retyped for greater clarity and a limited edition was published by the Varo Manufacturing Company of Garland, Texas.

The ONR's interest in the annotated book has never been satisfactorily explained, but the ONR has consistently denied that it was official. Hoover and Sherby had a personal interest in UFOs, a subject still in its infancy in 1956; and according to their introduction to the Varo edition they had a commendably enlightened opinion that 'no possible item, however disreputable from the point of view of classical science, should be overlooked' in the search for clues to the nature of gravity. It must be assumed, therefore, that Hoover and Sherby's interest *was* personal, that they shouldered the costs of the Varo edition and that any further enquiries they might have undertaken were on their own behalf.

What, if any, enquiries were made by Jessup are unknown, and his direct involvement in the affair came to an end on the evening of 20 April 1959 when he was found dead in his estate wagon in Dade County Park, Florida. A hose leading into the closed

car had been attached to the exhaust pipe. Jessup had killed himself.

Or had he? Jessup's death has been the subject of considerable speculation. Some friends have said that Jessup was not the sort of person who would kill himself. Others have suggested that he was murdered when he refused to abandon research into the UFO enigma. Also involved are said to be the 'men in black', the name given to bogus government agents who have allegedly visited several UFO researchers and 'persuaded' them to abandon their work. However, other friends have said that Jessup was depressed about personal problems and that he had sent a suicide note to a close friend.

Of Jessup's correspondent, Carlos Miguel Allende/Carl M. Allen, little was known. Many researchers sought to interview him, but he remained as elusive as the Scarlet Pimpernel and few had any success. Among the successful were Charles Berlitz and William Moore, but they learned little more than what Allende had told Jessup. They were able to identify the ship used in the alleged experiment, however, as the USS *Eldridge*.

Carlos Allende is something of an enigma. Believed to have at least five aliases, he was born in Springdale, Pennsylvania, in May 1925, the youngest of three children. He had an Irish father and gypsy mother. He joined the US Marine Corps on 14 July 1942 and was discharged on 21 May 1943. In July 1943 he joined the merchant marine, which he left in October 1952. He has since been rather a



Albert Einstein's revolutionary general theory of relativity, published during the First World War, brilliantly accounted for gravitational fields in terms of the curvature of space-time (see page 30). It failed, however, to connect gravity with the other fundamental field then known: electromagnetism. Hitherto scientists had hoped to account for all forces in terms of material particles pushing against each other. This was ruled out with the advent of relativity, and later of quantum mechanics (see page 854). But physicists continued to hope that the fundamental forces could be shown to be

Search for unity

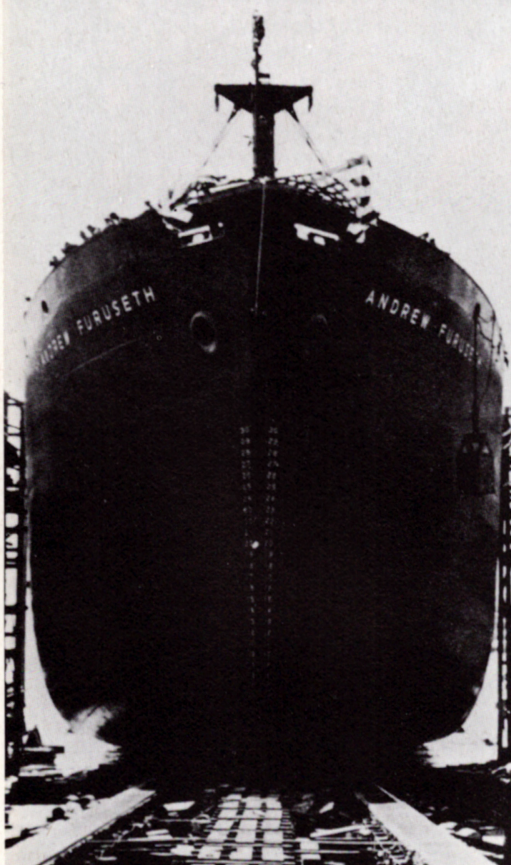
aspects of a single basic field.

The problem grew with the discovery of two more types of force: a 'strong' force that binds atomic nuclei together, and a 'weak' force that controls certain interactions of subatomic particles. The theories of the weak force and the electromagnetic field were unified in work that won a Nobel Prize in 1979 for three independent physicists – Abdus Salam, Sheldon Glashow and Steven Weinberg. But to date, no one is publicly known to have devised a theory that will account, in a single framework, for the four fundamental forces.



Opposite top: Commander George W. Hoover (seated at left), one of the members of the Office of Naval Research who followed up Allende's comments on Jessup's book by inviting Jessup to discuss them at a meeting in Washington

Far left: the Philadelphia naval docks, Pennsylvania, USA, where, said Allende, the *Eldridge* was the subject of a strange scientific experiment, being teleported to Virginia and back again



Left: the ss *Andrew Furuseth*, which Carlos Allende (using the name Carl Allen) joined in August 1943. In the photograph of the ship's officers and crew (above), the man standing immediately to the left of the right-hand ventilator is thought by some researchers to be Allende, who served on the ship until January 1944

drifter. It is alleged that he visited the Varo Corporation at the invitation of its president and was in close contact with Dr Edward U. Condon during his UFO research project at the University of Colorado. Allende is the acknowledged author of the letters to Morris K. Jessup and of the notations in the book sent to the ONR. It is understood that he denies that they were intended as a hoax.

It is Allende's claim that in 1943 a certain Dr Franklin Reno developed an application of Einstein's unified field theory that was used by the United States Navy in an experiment in which the USS *Eldridge* and her entire crew were rendered invisible. The experiment was conducted at sea in October 1943 and witnessed by Allende from aboard the steamer ss *Andrew Furuseth*. He told Berlitz and Moore that the *Eldridge* was bathed in a strange force field, which extended 'one hundred yards [90 metres] . . . out from each beam of the ship. I actually shoved my hand, up to my elbow, into this unique field.'

The experiment was a success except for the terrible and bizarre side effects experienced by the crew; some of the men died, others went insane and a few continued to lapse into invisibility. Once, in a dockside bar in Philadelphia, a number of the crew caused uproar when they suddenly vanished. Allende said that the incident was reported in a Philadelphia newspaper in the autumn or winter sometime between 1944 and 1946.

Allende also said that a further experiment was conducted in which the experimental vessel was teleported from its Philadelphia dock to another dock in the area of Newport News, Virginia. Allende was not a witness, but told Jessup that he had read of the incident in a Philadelphia newspaper of an uncertain date. 'May have been in 1956,' he told Jessup in a letter, 'after [the] experiments were discontinued.'

Lastly, Allende gave his service number, Z416175, and provided the names of fellow witnesses or people who could in some way corroborate his story.

How reliable is the story of the Philadelphia experiment? See page 1206



The Canon and the King

Henry VIII died in 1547 at the end of a career darkened by many acts of greed and cruelty. LYNN PICKNETT recounts the story of a 20th-century churchman who believed he had brought Henry's spirit to repentance

IN 1917 A BRITISH MISSIONARY in China happened to read a biography of Anne Boleyn, second wife of Henry VIII, who was executed for adultery in 1536. The missionary was William Pakenham-Walsh, later a canon of Peterborough Cathedral. He was at first merely interested in Anne's life but gradually became immersed in the subject, which soon became a life-long passion. On his return to England, he determined to rescue the reputation of 'a Queen who has been much misunderstood'. But he soon found himself drawn into the afterlife agonies of Henry VIII himself, as communicated to well-known mediums and often in the presence of the clergyman.

The experiences of Pakenham-Walsh were related in *A Tudor story*, which was

Left: Anne Boleyn found a champion in Canon William Pakenham-Walsh, according to her supposed psychic communications. He believed her innocent of the adultery for which she was executed. Her real offence in the eyes of Henry VIII may have been to fail to provide a male heir

Below: Henry VIII's progress in the afterlife was allegedly hindered by the weight of his past offences. Canon Pakenham-Walsh regarded it as his life's work to help him move beyond the 'dark place' in which he found himself



published in 1963, three years after his death at the age of 92. It is a bizarre yet poignant story. The author's sincerity, integrity and simplicity are strongly evident throughout. He himself had no psychic powers. He was a good-hearted, uncomplicated man who enjoyed cycling and brisk country walks. At seances, however, he broke almost every rule possible, divulging information in advance, and 'leading' the medium in obvious ways. Nevertheless, because of inner consistencies, certain circumstantial evidence and the clergyman's sense of purpose, the book is an intriguing and important contribution to psychical literature.

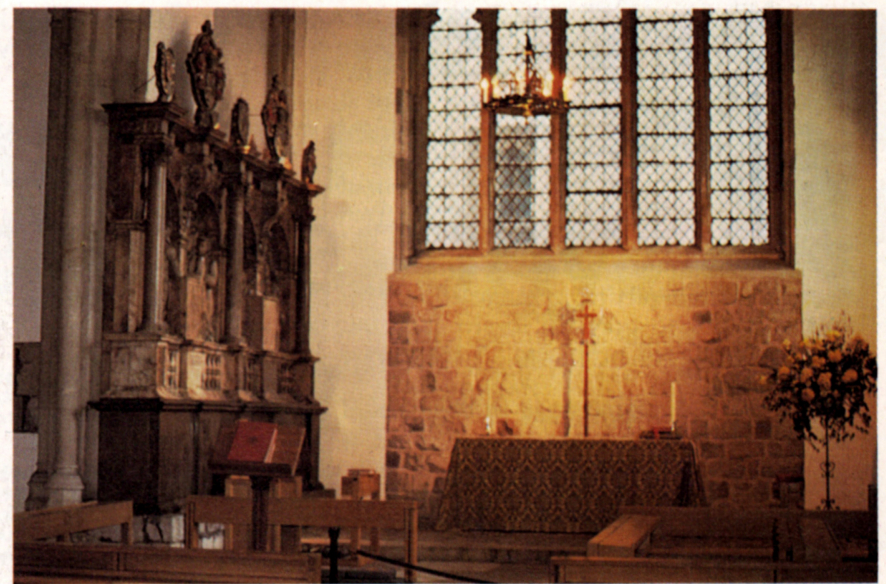
In August 1921 Pakenham-Walsh met a certain Mrs Clegg, a medium, at his sister's house. The first sitting set the pattern for

many that followed over the next 12 years, involving several other mediums: a mixture of ingenuous 'leading' and reading between the lines by the Canon – and genuine but obscure 'evidence'. The spirit of a white-haired old man who appeared to Mrs Clegg was assumed by the Canon to be Anne Boleyn's father; a vague description of his daughter – 'with good hands, rather plump' – was, said the Canon, 'of course a perfect description of the Lady Anne' (despite the fact that Anne had six fingers on one hand).

Yet some of the information was confirmed later, after research. Queen Anne Boleyn did indeed have five brothers, whose names were correctly given by Mrs Clegg; and Anne had seriously quarrelled with her sister Mary, as the medium said. But Pakenham-Walsh then committed a major blunder by telling the medium who the spirit was – and had further meetings after that. One ended with Mrs Clegg saying that Anne foresaw how 'you will be offered a parish with the snowdrops and you will go to it with the daffodils.' Pakenham-Walsh was soon after appointed to the parish of Sulgrave in Northamptonshire, carpeted with snowdrops on his first visit and ablaze with daffodils when he took up residence. The gardener said he had 'never seen the like' in 40 years.

A need for forgiveness

If Anne Boleyn had restricted her 'visits' to Mrs Clegg the story might never have developed further. In December 1922, however, Pakenham-Walsh received a letter from Miss Eleanor Kelly, a Christian psychic. In her daily session of automatic writing, she said, she had received a message in which were mentioned both the Canon and Mr Frederick Bligh Bond, the 'psychic archaeologist' (see page 989). She added: 'I have had



The chapel of St Peter ad Vincula (St Peter in chains), at the Tower of London, is Anne Boleyn's burial place. Her remains lie beneath the left-hand end of the altar. William Pakenham-Walsh prayed here that Anne, by whom he had become fascinated, 'might be to me a guardian angel'. He decided that he would write a play about her tragic life. It was not long afterwards that she first communicated with him – as he believed – at a seance

William Pakenham-Walsh was still a parson when he first received messages that he believed to come from Anne Boleyn. In due course he became a canon of Peterborough Cathedral – where, he noted, there was a shrine to Henry VIII's first wife, Katherine of Aragon. Did his devotion to the memory of Anne Boleyn cause him to misinterpret the evidence that came out of the sittings? Or did it mark him as the ideal recipient for the dead queen's urgent appeal for help?

some communication now and again with souls who have died in the same period as Henry VIII, and I am very much interested in the reference [in her script] to him and the Lady Anne and the need . . . for forgiveness on her part and reparation on his.'

She later received another message, this time from 'Alwyn, once a Thane of Sussex'. It spelled out the task at hand:

As all who touch the lives of others intimately must at least remove *all* that obstructs their unity, so must these two souls be cleared each alone, and each in unison, before they too take their places in the great structure of the Body of Christ. Anne has even still some shadows to let fall before her vision is clear; he, Henry, is but now beginning to be vaguely conscious of his need of cleansing.

To this end Mr Bond arranged for the Canon to meet one of the most famous mediums of the day, Mrs Hester Dowden, at her home in Chelsea, London. The seance took the form of automatic writing with the word Katherine repeated several times. The pencil then wrote: 'I want you to help someone who needs help from your world.' They obeyed instructions to move to a nearby house so that better 'contact' could be made. There, Mrs Dowden's pencil flew violently across her writing pad: 'I am here – HENRY REX.' They had, the Canon believed, made contact with the King through Katherine of Aragon, his first wife.

Using Mrs Dowden as amanuensis, Mr Bond and Miss Kelly talked to the monarch. Asked if he knew he was dead, Henry replied: 'Yes, I know. It has been but a nightmare. . . . I want to be told exactly what has happened and why I am still in a dark place. I feel as if I was back again in the earth.' He said that his daughter Elizabeth (whose mother was Anne Boleyn) meant nothing to him. When told she had become a great ruler, he answered acidly: 'I did not

Return of the Tudors

expect it from her mother's child.' Reminded that the divine right of kings would carry no weight on Judgement Day, Henry erupted: 'I shall not listen to *you*. You are a fool. I would have had you executed in my time.' And the information that England's current king was George V caused a further outburst: 'I care not. You are a varlet; some knave from a tavern who is making sport of me because I lie at your mercy.' Veering from self-reproach to self-pity to outbursts of rage, he finally agreed to pray for forgiveness, but added: 'I will not pray here. A king prays alone.'

Henry, it appeared, was in the grip of great inner conflict caused by his actions as king. It seemed that he would need to forgive and be forgiven by other souls from his lifetime, such as Cardinal Thomas Wolsey and Henry's third Queen, Jane Seymour. Historians generally believe that she was his favourite wife, yet the King's spirit ranted that he detested her. This hatred seemed to be the main obstacle to his own spiritual



Katherine of Aragon, the first wife of Henry VIII, had many children by him, but only one, the future Mary I, survived. Henry's anxiety to divorce Katherine in order to marry Anne Boleyn and secure the succession led to England's break with Rome and the establishment of the Anglican Church. Katherine refused to recognise the annulment enacted by Thomas Cranmer, the new Archbishop of Canterbury – and was allegedly still obdurate 400 years after her death



Edward VI was Henry's son by Jane Seymour and succeeded to the throne on his father's death. He was nine years old at the time he began his reign: by the age of 16 he had died of consumption. Henry's desire to be reunited with Edward and with his other son, also called Henry, seemed to be a strong motive for his ultimate repentance

only of Henry and his Queens, Wolsey, Sir Thomas More, Elizabeth I and others, but also the spirits of his own daughter Helen and his son Willy. Henry wished it to be made public that he repented of his misdeeds. Anne Boleyn said that 'the manuscript [of *A Tudor story*] is one of the ladders from here to you and from you to us, by which many may climb to true knowledge.' The Canon pronounced a blessing on the gathering, seen and unseen, and then the visitors were gone.

A prayer answered

If one believes that the soul can survive death and that even the most evil man can be helped to progress in the afterlife, then the child-like honest Canon would seem eminently suitable to 'rescue' the arrogant Henry.

Critics, however, would find it all too easy to tear the story apart. Although none of the mediums knew Pakenham-Walsh before they met, they would almost certainly have heard of his obsession with the Tudors. A sensitive could, even if unconsciously, have picked up telepathic impressions of his desire to be Anne Boleyn's champion and of his exalted image of Anne. It is natural, too, that Pakenham-Walsh should have wanted to help Henry, a tortured soul in search of redemption. It is significant that Henry's first wife, Katherine, sought earthly help for him. In the Canon's eyes, she was probably Henry's only legal wife. Although a number of 'tests' set by Anne were seized upon by Pakenham-Walsh as evidence of her survival, it could also be said that they proved only that he was ignorant of the modern theory of general (super) ESP (see page 177).

Anne Boleyn had said on the scaffold in 1536: 'I pray God to save the King.' Could, perhaps, a gentle ex-missionary have been chosen to answer her prayer 400 years later?

progress. The Canon felt particularly pleased, therefore, when he and the mediums effected a reconciliation between the spirits of Henry and Jane.

Of Henry's six wives it was his first, Katherine of Aragon, who claimed him as husband and who wrote, through Miss Kelly: 'Love is guiding him along the upward, rugged path.' It is clear, however, that Henry's desire to be helped began in earnest when Pakenham-Walsh told him that if he repented his sins he would be reunited with his sons – Henry, who died after six weeks (but who, it was claimed, had since grown up in the afterlife), and Edward, who had reigned from 1547 to 1553.

The Canon's greatest day was 24 June 1933 when, in the company of two mediums, Mrs Heber-Percy and Mrs Theo Monson, he was told that he was in the presence not

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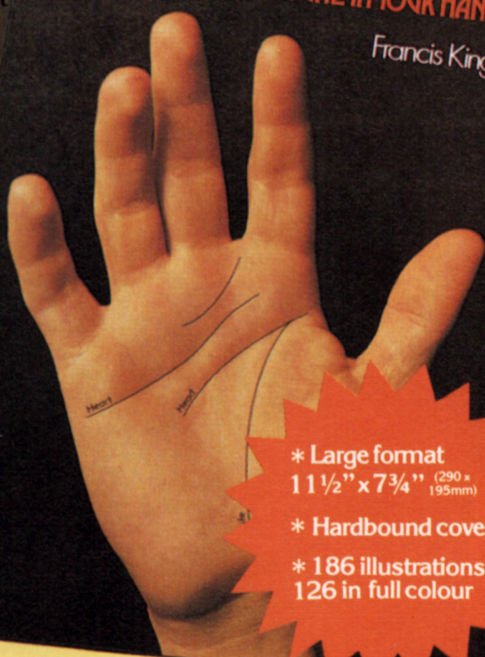
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shape of the hand

warm and active. The Earth hand was predominantly of a melancholic disposition, emotional rather than logical and inclined to be reserved. The first two are regarded as 'earth' hands, the latter two as 'water' hands. The Earth hand is usually muscular, but a female with a 'Water' hand would be particularly feminine. The 'Air' hand is usually thin and delicate, and would have a marked 'Air' line. The 'Fire' hand is usually thin and delicate, and would have a marked 'Fire' line. The 'Earth' hand is usually muscular, but a female with a 'Water' hand would be particularly feminine. The 'Air' hand is usually thin and delicate, and would have a marked 'Air' line. The 'Fire' hand is usually thin and delicate, and would have a marked 'Fire' line.



The shape of the hand

powerfully masculine and woman who possess a 'strong' or 'manly' hand. It is usually regarded as 'masculine' in its psychological make-up. There is, at all times, a strong sense of purpose and direction. The 'Earth' hand is usually muscular, but a female with a 'Water' hand would be particularly feminine. The 'Air' hand is usually thin and delicate, and would have a marked 'Air' line. The 'Fire' hand is usually thin and delicate, and would have a marked 'Fire' line.

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